ego-centric; it looks at the world and things and happenings from its own stand-point and sees them not as they are but as they affect itself: in observing things it gives them the turn suitable to its own tendency and temperament, selects or rejects, arranges truth according to its own mental preference and convenience; observation, judgment, reason are all determined or affected by this mind-- personality and assimilated to the needs of the individuality and the ego. Even when the mind aims most at a pure impersonality of truth and reason, a sheer impersonality is impossible to it; even the most trained, severe and vigilant intellect fails to observe the twists and turns it gives to truth in the reception of fact and idea and the construction of its mental knowledge. Here we have an almost inexhaustible source of distortion of truth, a cause of falsification, an unconscious or half-conscious will to error, an acceptance of ideas or facts not by a clear perception of the true and the false, but by preference, personal suitability, temperamental choice, prejudgment. Here is a fruitful seed-plot for the growth of falsehood or a gate or many gates through which it can

enter by
stealth or by an usurping but acceptable
violence.
Truth too can enter in and take up its
dwelling,
not by its own right, but at the mind's
pleasure.

In the terms of the Sankhya
psychology we can
distinguish three types of mental
individuality,—
that which is governed by the principle of
obscurity
and inertia, first-born of the
Inconscience, tamasic;